by John Taylor A John Taylor 1683

A Loving & Friendly Invitation TO ALL SINNERS TO REPENT,

AND

A WARNING to all Backſliders to Return unto the Lord, while they have Time and Space given them, With a brief Account of the Latter Part of the

Life of John Perrot,

And his END, &c.

Alſo, a Teſtimony againſt *Robt. Rich* and *John Perrot* their filthy Books lately printed againſt God's People in Scorn called QUAKERS.

Taylor J. K

With a *Poſtſcript* by Another Hand.

LONDON, Printed by *John Bringhurſt*, at the Sign of the Book in *Grace-Church-ſtreet*, 1683.

A Loving and Friendly Invitation *to all* Sinners *to* Repent. *And a* warning *to all* Back-sliders *to* Return *unto the Lord while they have time and space given them; Lest they Perish from the Right way forever.*

With a Brief account of the latter part of the Life of J. Perrot, *and his End, &c.*

WHEREAS it is very plain and evident unto all whose Eyes are clearly open, that this is a day of great Brightness and Glory, wherein the Great and Invisible God hath appeared in a most Glorious, and Heavenly manner: And the Light of Heaven hath so shined, that it exceedeth the very Light of the Sun, and all other natural lights whatever: And great and Glorious Revelations from the Great and Almighty God, is seen and witnessed through the Glorious appearance and coming of our Lord Jesus Christ: Whose coming to as many as Faithfull are, have experienced to be in Power and great Glory; which gives us the true knowledge of God the Father, whom to know is life eternal: And this we come to the true understanding of the great Mystery of Godliness: Through the inspiration of the Almighty. So that now we being as men awakened out of the great sleep of sin, wherein we were in times past, with many more, held in great Captivity and darkness; but being turned to the light, in it we come to see our way to God: And so come to wait upon him,

to be taught by him; who is the beſt teacher that ever man had for by his teachings, who is pure and holy: we that were unlearned, come truly to learn and know the great Myſteries of Godlineſs: and ſuch as were ignorant, and knew not the things of God, comes to be made wiſe unto Salvation; and thus we come to have good and ſound experience of the good work of God upon our Hearts and Soules; for it's the Lord alone that works the Change in us; and that fits and prepars us for his own Service, and for the performing that duty that he requires of us; for the Lord God is the good Husband-man, and we are of his Husbandry; and he is the good and perfect workman, and we are his workmanſhip, created in Chriſt Jeſus unto good works: So that here is the Effects of the Husbandry and workmanſhip of this good and perfect workman; which is no other then the moſt Holy God, working in us through his beloved Son Chriſt Jeſus the works of Salvation, Sanctification and Redemption; all which are the good and perfect works of God in his Son Chriſt Jeſus: And all theſe good and perfect works they are wrought in the light (where the Devil, the imperfect worker cannot come, nor his Miniſters, without turning from ſin) and by walking in the light as Chriſt our Lord is in the light, we come to ſee more light, by which the Thief, this wicked one, the Devil, that would ſteal our Hearts & minds away from the pure God who is light; he comes to be ſeen over and to before he was: and by Chriſt the Light, the works of the Devil are deſtroyed; and ſo he is diſcovered in all his wiles, although he appears never ſo fairly and ſpeciouſly in what diſguiſe transforming or pretence ſoever; yet in the light by which we ſee, diſcover and diſtinguiſh, all Colours and things whatever he is ſeen and diſcovered in all his Miniſters and Meſſengers to be as he is, Anti-chriſt, againſt Chriſt Jeſus, oppoſing and gain-ſaying his coming & appearance in all his Servants, Miniſters and Meſſengers; for how hath he riſen up in all ſorts of Profeſſors and people in whom

whom (he) this wicked and imperfect worker had any power and rule against the Blessed appearance and second coming of our Lord Jesus, whose coming is without sin unto Salvation: And with what Bitterness, Cruelty and Enmity hath all Nations, Tongues and People who are crying out against perfection, (and who have not the mark of God in their fore-heads) how have they been stirred up and inflamed with Rage and madness against the Saints of the most high, and against the coming and Raign of the Lamb who takes away the sins of the World, and whose Right it is to Raign: And he must and will Raign, until he hath put down all Rule and Authority under his feet; and he alone must be Exalted, who is King of Kings, and Lord of Lords, and Head of his Church through all the World: I say his coming hath been and is as with thunderings and lightenings and terible Earthquakes, not onely to shake the Earth, but the Heavens also, and he caused the Firmament to melt before him and pass away as a scrole; and so his coming is in Light, in Power & in great Glory: by whom all the wicked, the disobedient and Rebellious ones must be called to an account, and must answer before him the great and Just Judge of all the Earth; who will Judge both Quick & Dead: I say, before his great Tribunal Seat of Judgment, must all the scoffers and scorners, with all the rest of the whole rable of the wicked, the Rebellious and gain-sayers too, to give an account for all the hard, wicked and ungodly speeches that they have wickedly spoken, and for all the cruel wicked and ungodly deeds that they have wickedly done against the Lamb and his followers: and amongst the many opposers of the Gospel and gain-sayers of the Truth and Power of Godliness, I find not one more ripe in envy, and that wicked work of the Serpent, then *John Pennyman, who once was convinced in some measure of the pure Truth of God; but finding the way too straight, and not being willing to bear the yoke of Christ; nor yet liked to retain God in his knowledge, so he is given over*

over to a Reprobate mind, and is led away with many ſtrange deluſions; that the Evil Spirit that went out of him, and walked in dry places is returned to his houſe again; and finding it ſwept and garniſhed hath taken with himſelf ſeven other Spirits worſe than the former, and the laſt Eſtate of that man is worſe then the firſt; and in this bad State and Condition, he is fretting, labouring and ſcribling againſt the pure and Bleſſed Truth, ſpeaking evil of things he knows not, Revileing the Saints of the moſt high, uttering many Blaſphemies againſt them that dwell in Heaven; and this doth not ſatisfie him neither; but he muſt Rake into the Aſhes of the dead, and gather together the old Letters and papers of ſtrife and contention which Rob. Rich *and* John Perrot *gave forth in a time when great darkneſs was over them both: for they went from the Light into darkneſs; having been once convinced of the way of Life and Truth they like Hipocrites (turned from the grace by which they were called) into wantonneſs, and ſo went out from us, that it might be known they were not of us, and turned again with the dog to his vomit, joyning with the Rotten Principles of the Ranters.*

And as for *John Perrot* who had once taſted more then the other of the good work of God, and of the Powers of the World to come: Yet he with *Corah* and his Company gainſayd and withſtood the Spiritual appearance of Chriſt among the Saints and people of God, and with his ſtrange Principles and whimſies, (as the keeping on his Hat in his Prayers to God and the like) he grieved the People of God, and prov'd a great trouble amongſt the Faithfull, becauſe with his flattery & faigned humility he deceived the hearts of the ſimple; the which I can ſpeak by experience. So when he ſaw that he was ſeen through here in *England*, then he would needs go over into *Barbadoes* contrary to the good Counſel and advice of Friends; he having been a long time, yea ſeveral years from his Wife and family before, and then had but been a little time with her; And not having ſufficient of his own to maintain his Wife and Family, and bear his own Charge & great Expence in travelling, ſome Moneys he borrowed

rowed here in *England*,& when come to *Barbadoes* he got into the affections of ſome Friends there,who gave him very Liberally and bought him a Sloop,which came down to *Jamaica* full Fraighted with the Gifts of Friends from the *Barbados*, (for him and *Robert Mailins*, who was too much tainted with the Rotten Principles of the Ranters, and proved a Caſtaway as well as he) and thus from time to time he was even Loaded with the Love and Kindneſs of Friends, in hopes he would become a Reformed Man again: but he like an unhappy and unworthy Man abuſed all the kindneſs of Friends and the very Mercies of God unto him (for I was at *Jamaica* when he came there,and while he lived and dyed there) and when he came down thither firſt, he made a great ſhow of love to us, and of Humillity and ſelf-deniall, and the like : but it was ſoon manifeſt what his Heart run after : for he loved and delighted in the Company of the Looſe, Debaucht & Prophane People of the World more then ours. Ah ! many a night have I and others ſate up with aking hearts waiting for him, being deſirous to a had his Company from amongſt ſuch a Lewd Crew, which would be ſo loud with Singing, Leaping and Danceing, &c. that we could hear them at a great diſtance off; ſo then he having gotten ſeveral hundred pounds worth of goods that Friends from other parts had given him and truſted him with together, Poor Man ! he Bragged and Swaggered too much what great matters he would do for the *Iſland* and *Planters*, &c. and went to them into the Fields of a Generall Muſter day,when that part of the Country was generally met together in *arms*,and there at the Head of the *regiment* he made a *Large* Speech,*What he would do for the Country*,and withal gave them directions, *How they ſhould Plant their Tobacco for him, and he would take it off their Hands*: but alas ! alas ! all came to nothing, or worſe in the End ; although whilſt he let them have Goods

Note, The Tobacco of that Country was generally Bad, and a great Drugg.

a Truſt, and to Receive pay for it when the Tobacco was Ripe, and fit for Sale, Oh! they Cryed him up for a *Brave Man*, and none like him; and he loved it as well: but when the time of payment came, then it proved quite another thing; then their Tobacco was *Bad*, and *not done according to His order*: And their pay was bad: and indeed the people were many of them bad too; Inſomuch that he Entred *Sixty* or *Seventy* Actions againſt them at one Court, of which he was the *Clerke*; it being a ſmall petty Court for the buſineſs of that part of the Country; but could determine nothing of above 20 l. value: well, but many of theſe Debts which he ſued for were proved there in the Court to be paid, ſo he was put by all the Reſt for that time: And then he that was ſo *Brave a man* before with them, was now accounted as the very *worſt of men*; And ſo having this great occaſion given them, they Raild on him exceedingly, and the whole Country Cryed out againſt him very much: and ſo like an unſtable man that had loſt his guide, and as its ſaid of the wicked, *grew worſe and worſe* every way: for one while he would have a *Plantation* and be a *Planter*: Another while he would *Build a houſe*, and talk as if he would have a *Fiſh Pond atop on it*, although it was about three miles from any ſprings or wells of water, and he would go and live there: but that when it was almoſt built, was all CONSUMED BY FIRE IN ONE NIGHT ALTHOUGH NO OTHER HOUSE WAS NEER IT, OR ANY WAYS JOYNED TO IT. And ſo the Hand of the Lord turned againſt him Every way in every thing he took in hand. And then he went and got liberty of the *Governour* to turn Lawyer and plead in the Courts, which he did; and as a Juſtice told me, *If a man would go to the Devil, my Friend* John Perrot *would ſend them headlong; for he never ſaw one ſwear men ſo cloſely as he did in all his life*: but I anſwered, *he was*

Note his place to give the Oath to men was as he was Clerke of the Court.

was not my Friend in that, for we d d diſowne him and his practices. And thus he Run into the Worlds ways of ſwearing men and Drinking and Riding about of any day: without regard either to worſhip or fear either of the Form or Power of Godlineſs; and ſo ended his unity and amity: Many other ſtrange Fancies and deluſions which he Run into might be mentioned, but I judge theſe may be ſufficient to manifeſt and diſcover unto all what a fearfull thing it is for any to oppoſe the Lord God in the Order of his working, in and among his people, and break out from the unity of the Faith and bond of Peace, who died as he lived, without manifeſting a return by repentance, as this poor miſerable man died; for as he went from the Truth in himſelf, and became a troubler and an oppoſer of them that lived in it; ſo he going from the Light into the darkneſs, proved a withered branch, and ſo was cut off from the true Vine (Chriſt Jeſus) and loſt the unity of them that kept their firſt Love: and of all Friends in General indeed who had done ſo much for him; and not onely ſo but he loſt his Credit and repute among men: And the very world ſpewed him out, and ſo he ended his dayes miſerably, for ſoon after he was dead and buried in an old *Popiſh Maſs-houſe* all that he had left (which was not much) was ſeized on for Debt, yea the very Bed that was under his wife when ſhe lay ſick upon it; and as this gain-ſayer did ſo did *Robert Rich* before mentioned, if not much worſe, as to his life and Converſation; for he turned with the *ſow* after ſhe was waſhed to the *wallowing in the mire again*; who *Demus*-like imbraced this preſent world, and went out from us, and ſo became a *Man-pleaſer* and a *time-ſerver*: And theſe are *John Pennyman's Innocent men*: But theſe and he too; Conſidering their ungodly Life and Death, may be a warning to him and all back-ſliders and gain-ſayers to repent and return unto the Lord while they have a day and time afforded unto them, leſt they be cut off in their ſins as theſe two men

with *R. Ma lins* were, and their blood be upon them: For I can say, by the experience that I have had in my Travels, that wo from the Lord is to them that do oppose the good Order that is settled and established by the Power of the Lord among Friends in several Countrys: for my Soul well remembers how it was hurt and in some measure betrayed by this *J. Perrot's* spirit and writings: But this was before I had any acquaintance with him; but afterwards, when I came to know him, I soon see (through the great love of God unto my Soul) that he was not the man I took him for; And then I sent a paper to Friends in *England* to testifie against his spirit; and that he was not Really in that unity and true love that he had talkt so much off, but was out of the possession of it, as his fruits beforementioned did soon make it manifest: And then I was moved of the Lord to bear my testimony against his *Spirit*, *Principle* and *Practices* many times; yea I have been made to go many miles to places where he was, to reprove, exhort, and admonish him to repent and return to the Lord, and to be reconciled to the Brethren; but all would not prevail with him; for he grew past feeling, the Lord having Left him, and he was past feeling even as Trees twice dead pluckt up by the Roots: And thus like a withered branch, he as well as *R. M.* and *R. R.* Ended their days: Oh! That it may be a warning to all that are living, who are Convinced of the pure Truth, and have any desires after the Lord: that they may follow after Peace, Love and unity therein, which is very Comly amongst Brethren: & the God of Peace and Love Bless all such in all things that you take in hand Uprising and Downlying, in your goings out and commings in, in the Easket and in the store: that so ye may be Holiness to the Lord, is the hearty desire of your Real Friend and Brother in the Truth.

John Taylor.

A Teſtimony againſt *Robert Rich* and *John Perrot*, and their filthy Books lately printed againſt God's People in Scorn called *QUAKERS*.

IS it not an Unworthy thing for *R. Rich* to publiſh in print the private Diſcourſe that *G. F. F. H. E. B.* and others had with *John Perrot*, in which Friends did admoniſh him about his *Extravagant Expences*, and Wearing of his Hat in time of Prayer, and other private Diſcourſes, and he to publiſh the ſame many Years after? And did not *J. P.* manifeſt in the End, *that he had great Need of ſuch Admonition?*

And as for *J. P.* and *R. R.* laying his and their Keeping on their Hats in Prayer (*Ranter*-like) upon the Lord, in time of Prayer; was it not known in *Jamaica* and *Barbadoes*, how *J. P.* could afterwards follow the Complements of the World, and put off his Hat, as others did, to Men, and *R. Rich* alſo in *Barbadoes?* Who made a great Pudder becauſe we judged *J. P.* for not being Uncovered in time of Prayer to the Lord. And did not *John Perrot* keep on his Hat in Prayer; and then did not he turn again to the World, and put off his Hat to the World? And therefore ſuch unſtable Spirits we never could have Unity and Fellowſhip withal in the Light of Chriſt, when they go from it.

And it is well known, that it was not only the *Paper concerning the Hat*, which Friends deſired *J. Perrot* to call in, but alſo *another Paper*, which for Modeſty's ſake we cannot mention. And whereas he ſayes, *We denyed him a Meeting:* That's Falſe; for we had a Meeting with him at *Wm. Travers*

vers his House, and other Places. And a many Lyes hath *J. Perrot* uttered, which are not worth speaking of: And he said, *It was contrary to his Conscience to put off his Hat in the Sight of God*; and then presently after, he alter'd his *Conscience*, and could *put it off to Men.*

And as for *J. Perrot's Justifying himself*, and *Boasting of his Disputs with the Papists*, and *Challenge to the Pope*; the End of that did manifest it self, which was not for his Credit; and he needed not to have boasted of it.

And did not *J. Perrot* undo himself, his Wife and Children, and run out, so that *Friends were fain to Keep his Children*; who boasted of *Restoring Friends the Money laid out for him?* And *Friends* had more *Compassion* and *Tenderness* to his *Wife* and *Children*, than he had; *who were fain to take Care for them because of his Extravagancy.* And did not the *Prophecy* become true upon him in the End? *For did not he turn like the Worst of Men?* And because we dealt *Plainly*, *Honestly* and *Truly* with *J. P.* he falsly calls us *Persecuting Spirits*; for he saith, G. F. *waited to see pure Fruit in the Life*: But what was his Fruit and his Life in the End?

And *R. Rich* publishes a Letter of *J. Perrot's*, and sayes *It was written a little before his Death.* And are not these horrid Lyes? Was he not run into *Drunkenness* and *Swearing of People* long before he dyed? And why could not *J. Perrot* send his *Letter* to *G. F.* and others, as well as to *R. Rich?* much of which were Discourses of Friends, which they had in private with *J. Perrot* in *London?* where he hath added many Perversions and Lyes to their Words, and sent them to *R. R.* but never to them that were concerned; which *R. R.* hath basely done to print and publish them; for they never came to them that were concerned therein while *J. P.* was living.

Further, *R. R.* sayes, G. F. *endeavours to Limit the Life*

of

of God in others: Which is a Horrid Lye, that we are ſorry he ſhould Dye unrepented of. For *G. F.* would have all People come to the Light of God and Chriſt in their Hearts. And many ſuch Lyes are uttered in his Book, which are not worth the taking notice of.

And People may ſee, that *J. Perrot* was turned from the Truth the *Quakers* profeſs, when he had got *Gorgeous Apparel and a Velvet Coat, a Staff tipt with Gold and a Carnal Sword, and was ſhooting off Gunns on Ship-board, and making of Feaſts*; which *R. R.* ſeems to juſtifie. And *G. F.* and others might very well ſend *Papers* after him to Reprove him, who at laſt ran into *Swearing* and *Drunkenneſs*; yet *R. R.* queries, *Whether thoſe were not the Floods of the Dragon, caſt out of his Mouth to Devour the Manchild that muſt Rule?* We ſay, Nay; for he that ran into *Swearing* and *Drunkenneſs*, was not like unto the *Manchild*, that muſt Rule.

And *R. R.* has manifeſt a great deal of *Maliciouſneſs* and *Enmity* in his *Papers*, which is not according to the *Government of Love*, as he ſpeaks of. And *R. R.* ſaith, *Why ſhould* G. F. *be Angry at* J. Perrot's *Velvet Coat, and wearing a Sword, and for his Gunns and Carnal Weapons?* But *J. P.* pretended to go and preach the Goſpel when he went to *Barbadoes* and *Virginia*; not to get *Gunns*, and *Swords*, and a *Velvet Coat*, and a *Staff tipt with Gold, &c.* and ſo he chang'd from his Goſpel, as he deceitfully pretended to.

And it is utterly falſe both in *R. R.* and *J. P.* that *G. F*'s Name was to any Papers for naming of *Sober Juſtices* in the other Powers dayes, that would not Perſecute us: For *G. F.* was out of *London* when the *Parliament* deſired ſuch a thing of Friends; and never was his Name to any ſuch Papers. Theſe are Forgeries of *R. R.* and *J. P*'s. And thoſe *Ten Thouſand* and *Fifteen Thouſands Hands*, preſented to the *Parliament*, were the *Sufferings of Friends*, which *R. R.* prints, and

makes an *Ill Construction* of. And as for *J. Harwood*, he hath manifested his End sufficiently, who *Opposed Friends* with his *Hat on in Prayer*, and manifested his Bad Life, *Ranter-like*, as *J. Perrot* did.

Again *R. R.* sayes, *Seven of* G. F's *Friends were chosen for a Committee, &c. G. F.* knows nothing of that; therefore he was not like to *Exalt* himself in that. And *G. F.* does not meddle with the *Carnal Sword of the Civil Magistrate:* In these things *R. R.* hath belied *G. F.* and Friends, besides many other *Scoffing* and *Reproachful Words*, which are not worth mentioning, are in his Book. And he sayes scoffingly, *What is the Name* Quaker *thou giveſt to thy ſelf? R. Rich* knew, it is a Scornful Nick-Name given unto us: And *Thee* and *Thou* is the true Language, which he makes a pudder about, and he himself did once use it. And *Swearing. J. P. J. H.* and *R. R.* once denyed it; but *R. R.* makes little of it now. And also *J. P.* did not he *Swear*, and tender the *Oath* to others at *Jamaica?* which *G. F.* and other *Quakers* alwayes denyed. And Christ and the Apostles forbid *All Swearing:* But *Verily, Verily*, and *Calling God to record*, as *R. R.* speaks of, is no *Swearing*. And the *Quakers* Sufferings are not as other Sects, as *R. R.* scoffingly speaks. And what have been the *Forms and Figures of Good Things to come* among the *Quakers*, that thou speakest of?

And over and over *R. R.* sayes, *That* G. F. *exercised his Cruelty over* J. Perrot *and* I. Nailor; which is false, the Lord knows; for he had nothing in his Heart but for their Good; and *J. N.* hath confest it, and given forth a *Recantation* of all his *Runnings out*; which *R. Rich* did feed upon. And *J. N.* never *bowed down* to *G. F.* its a horrid Lye for *R. R.* to say he did (p. 37.) neither did he ever desire it. So we are sorry that *R. R.* should dye before he had Repented of his Lyes. So as for *Arrogancy, Pope, Lucifer, &c.* are these

R. R's

R. R's Words of Love, as he calls it? And these words he had better applyed to himself.

Further, *R. R.* sayes, *The Lord found him in Innocency, wherewith he had clothed him.* But his Fruits in his Book from his Lying Spirit have not manifested it; neither are they the Fruits of a *New Heart* (as he speaks of in his *Epistle* printed 1680.) but the Fruits of a Railing Spirit against *G. F.* and others. As for *Enmity*, *Self exaltation*, *Division*, *Rending*, *Tearing*, and *Bitter*, *Wrathful*, *Envious* and *Persecuting Spirits*; with such like words he rails against *G. F.* and others: they were but the Fruits of his own Spirit, which he casts upon *G. F.* and others.

And *R. R.* saith, *That* J. N. *was led into the Wilderness to be Tryed and Tempted by* G. F. *and others.* This was horrible *Enmity* and *Malice* in *R. R.* for 'tis well known, that *G. F.* was in *Prison* in *Cornwall* when *J. N.* run out.

And *R. R.* sayes, (*Epist.* pag. 4.) *The great Offence that* G. F. *takes at* John Perrot's *Book, is, That J. P. own'd the Spirit of God's Grace and Light to be in the* Presbyterians, Independents, Anabaptists, Seekers, *and others; and also, that he hath Unity and Amity with all that walk therein.* We are sorry that *R. R.* should Belye *G. F.* and others; for it is known, that *G. F.* and others own the true Light and declare it, *which enlightens every man that cometh into the World*, and *have Unity with them that walk in it*; yea, *have Unity with the Light in them that hate it.* But its known, that these before-mentioned have *Printed against Friends*, and both *Anabaptists*, *Presbyterians* and *Independents* have called the *Light*, *which enlightens every man that comes into the World*, a *Natural Light*: And so its clear, that *R. R.* Belyed *G. F.* and Friends.

And *many* other Books *R. R.* has given forth against the People of God called *Quakers*, which are stufft with known Lyes, Scoffs and Slanders, which are not worth mentioning;

for he was well enough known what he vvas in his Life-time

Another writes againſt the People called *Quakers*, calling himſelf, *Phil. Ang.* who ſayes, *A man, &c. his Strength is to ſit ſtill, deny himſelf, and his own Life too, or elſe he cannot be Chriſt's Diſciple.* But he ſhould have taken his Advice to himſelf, then he would not have brought forth his Confuſed Work. He makes a great pudder againſt *Images, Forms and Shadows, which Delude men*; but has not told us, what thoſe *Images, Forms* and *Shadows* are. And he tells of *Peoples pinning their Faith upon other mens Sleeves, and boaſting of things without their meaſure*: If he applies this to the *Quakers*, he is deceived; for Chriſt is the Author of our *Faith*; for our *Faith* ſtands in God and Chriſt: but he does not declare his own *Faith*, nor what it is *pinn'd* upon. And the Fruits of his Book are not the Fruits of the true Light; nor doth he manifeſt, that he ſtands in it, or that he is one that feareth and trembleth at the Word of God: For he ſaith, *Let Men and all the Womanly Weakneſs in Man Decreaſe, &c.* If the Author of this *Epiſtle* had done ſo, then his own Mouth would have been ſtopt; if he had taken that Counſel to himſelf, then he would not have manifeſt his Weakneſs, Enmity and Folly to the World.

And there is another Book printed by *Jeffery Bullock* (or ſome body for him) with his *Epiſtle* to it, wherein are publiſhed the Papers that ſome *Friends* writ to *John Wilkinſon* and *John Story*, with their *Anſwers*: And *F. B.* writes a railing *Epiſtle* to thoſe *Friends*, wherein he juſtifies *F. S.* and *F. W.* Some of his Railing Words are, viz. *Antichriſt's Teachers called Quakers, &c.* and ſaith, *Judge not, and ye ſhall not be judged*; yet in Contradiction to himſelf he hath

hath falſly *judged* the *Quakers*, and ſo brought *Judgment* upon himſelf. Moreover he ſaith, —*ſuch things as are of a Spiritual Concernment, which things alone do belong to the Light and Meaſure of the Spirit in every ones own particular to judge of, and it doth not belong to the Light in others to judge others in Matters of Conſcience, &c.* What! is the Light divided? Is it not the ſame in one as in the other? What a Contradiction and Confuſion is this! Did not the Apoſtle ſee ſuch as *made Shipwrack of Faith and a Good Conſcience?* Were not They and the Children of Light able to judge who walk in the Light, and who walk contrary to it? And thoſe *Eleven Elders* he ſpeaks of, *that did give forth a Teſtimony*: if others did not own it, and gave a Teſtimony againſt it, what is that to the purpoſe? And what can *F. Bullock* tell, what thoſe *Eleven* did ſay to them, that did not own their Teſtimony? They are not bound to give him an Account, nor Print it to the World, as he has fooliſhly done.

And *F. B.* ſayes ſcoffingly, *We ſhould firſt have drawn a Bill of Indictment againſt F. S. and F. W. before we had judged them.* But *F. B.* ſhould have asked *F. S.* and *F. W.* in the North for thoſe *Articles* that were given forth againſt them, and what part of them they condemned. But he goes over and over in his Book, and tells of *Orders and Decrees Impoſed by G. F. and other Teachers* (as he calls them) but what theſe *Orders and Decrees* were, he hath not mention'd: So theſe are but his Calumnies.

And *John Pennyman* has publiſhed ſeveral Pamphlets with a *Reviling Language* againſt ſeveral of God's People, as his Pamphlets declare his dark ſpirit, and what it is, though he doth pretend *Love*: but *One Fountain does not ſend forth Sweet Water and Bitter.* Neither does he ſhew, that he is of a Lowly and Meek Spirit, nor in the *Love of God*, that he much talks

talks of; his *Railing Language* bewrays him. And as for his words, *Hypocriſie, Falſhoods, Temporizing Hypocrites, Babyloniſh Worſhip, Pride, Envy, and laying all his Railing Expreſſions upon God:* his ſpirit and work does manifeſt, that they are not of God; and theſe Revilings of his are like his own ſpirit. And why is *J. P.* in ſuch a Rage? becauſe we cannot receive his falſe words. And he makes a great Noiſe againſt our *Forms, Preſcriptions, Laws, Orders, Moods, Impoſitions, &c.* but tells not what they are. But all theſe he may apply at home, who ſtigmatizes God's People with Black Names.

And whereas he ſaith, *G. F. betrayed his Truſt concerning* Abiah Trott: That's falſe; and its no great matter what he ſays. And *R. Cannon* denyes thy falſe Charge thou bring'ſt againſt *G. F.* and ſays, *To his Knowledge he did not ſpeak ſuch words* [Witneſs *Tho. Tanton.*] And here thou art a Buſie-body in other Peoples Matters; and it ſeems thou wanted'ſt ſomething to Print againſt *G. F.* and others; but thou hadſt better ſtudy to be quiet, and to mind thy own Condition.

And then *J. P.* ſayes, *If the publiſhing thereof* (viz. of his Abuſing Railing Pamphlet) *be not according to the Will of God, &c. then let his Grey Hairs not go down to the Grave in Peace.* Be ſure the Lord will reward thee according to thy Works (thy Lyes) and thy Words, though thou may'ſt cry *Peace, Peace*; but take heed, leſt ſudden Deſtruction does not come upon thee unawares, for the ſpreading of all thy Lying Scandalous Pamphlets, both of thy own writing and of others, againſt God's People; for be ſure what thou doſt Sow, thou muſt Reap, and God will reward thee according to thy Works.

A Poſtſcript *by Another Hand.*

I Having ſeen the aforegoing Account of *J. Perrot* & *Robt. Rich*, which is given by one that hath been converſant with them, and well knew them, the which I therefore Credit; and by this Account its Evident, that though they profeſſed the Light of Chriſt: the Word, Spirit and Grace of God in the heart, in words, yet in their Life and Converſations, walked contrary thereunto, in a Spirit of LOOSNESS and RANTERISM, even the very Spirit that *T. Criſp. F. Bugg*, and them of that Company with them, in this Day are found in, and would bring into, who Nickname, Scoff at and Oppoſe Friends, and thoſe things, and Practices that the Lord by his Eternall Spirit hath led them into the Practice of, in which they have & do find peace & acceptance with the Lord in the Performance of. Now obſerve *T. Criſp*, as a buſy agent, and *J. Penn.yman* have printed and reprinted *R. Rich's* rambling Teſtimony, and ſomething of others that oppoſed Friends & *T.C.* calls them *ſuch weighty Truths, Teſtimonys, and ſound Doctrins, that being kept, the Enemy had no opportunity to Enter by Diviſions &c. and the ſame* 24. *page of* ſeverall Teſtimonys he ſaith, *mind what is aforeſaid by theſe Servant's of God, for they are ſuch needfull things in this day that could not be let paſs; for its believed many among them never read them, therefore in love they are here Imparted to you, and who Acts or Teaches contrary thereto may be ſaid to bring in another Goſpel, and are going into the Seperation, and gainſaying Spirit, having a form of Godlineſs, but denying the Power thereof, &c.* Now obſerve *T.C's* Directory, who oppoſeth and vehemently crys out againſt for writing or giving out that he Scoffingly calls *Orders, Forms* and *Preſcriptions*; and yet is crying up his own, or *R. R. J. S.* and *J. W's.* And the man that is againſt Judging, at once paſſeth Sentence, Judges and Condemns them who act or teach contrary to his Directory, or *R. R's* Teſtimony, &c. as gone into Separation, and Gain-ſaying Spirit, and charges them *with bringing in another Goſpel, and denying the Power of God.* Yet preſently to manifeſt what he is, *viz.* a *Ba. Builder*—He ſaith, *The Kingdom of Heaven is within, and conſiſts in Righteouſneſs, &c.*—*and not in ſpeaking one ſort of Speech or Language, and conforming to* Orders *and* Preſcriptions *from without:* And yet all muſt be judged *in Separation, Gainſaying Spirit and Denying the Power of God that acts or teaches contrary to* T. C's *Directory, or* R. R's *preſcribed Form, &c.* Oh! what an exquiſite *Babel-Builder* is here! and yet *F. Bugg* his Brother in that ungodly Work of Oppoſing Friends, &c.

quotes

quotes him, as if his *Babels* were to be taken notice of, though the very Deeds and Works of Darkneſs, Enmity and Folly; but as the Proverb is it may be ſaid, *Like to Like*, and *Birds of a Feather Flock together*: But ſeeing *T. C.* ſo highly cryes up this *Directory*, or *R. R*'s Teſtimony or Preſcription, let him examin and ſearch whether it be according to Scripture; for I am of the mind, that there is not any danger or fear of incurring thoſe Senſures aforeſaid, if they be not complyed with (except from ſuch who call Evil Good, and Good Evil) but rather an incurring of them, by acting or teaching according to it. Now *R. Rich* pretends (in his highly applauded litt'e worth *Teſtimony*, printed by *T. C.*) *to ſee that daily more and more will fall off from that Body* [viz Friends] pag. 23.——*and that ſome that ſeparate from them, will with* Daniel *ſtand in their Lot*: And though T. C. calls R. R's &c. Teſtimony, *Weighty Truths, Sound Doctrines*, and R. R. &c. *Servants of God*, and ſaith (as afore) that *who acts or teaches contrary thereto, may be ſaid to bring in another Goſpel, and are going into a Gain-ſaying Spirit, and denying the Power of God*: but notwithſtanding all this, T.C. ſaith, pag. 26. (in his Teſtimony following R. R's) *Take no Delight in the Greatneſs of your Number——becauſe the Body Grows Great, and Number Increaſes*. So I ſhall leave the Candid and Chriſtian Reader to conſider, whether T. C. hath not (after his great Applaud of R. R.) gain-ſayed R. R's Teſtimony; and whether, according unto his own Sentence, he is not *gone into the Separation, Gain-ſaying Spirit, Denying the Power of God, &c.* So having thus in brief hinted at theſe things, to ſhew the enquiring Reader, that *T. C. J. Pennyman, W. R. F. Bugg*, have received the ſame ſpirit them poor miſerable Men *J. Perrot* and *R. R.* were of, notwithſtanding their great Pretence and high Title they give themſelves, who would be accounted *Chriſtian-Quakers*, &c. though as certainly departed from the Power of God, and gone out of the Unity of Friends (whoſe Unity is in the Light, Spirit and Power of God) as the aforeſaid J. P. R. R. &c. And if they, *viz.* T. C. J. P. W. R. F. B. &c. do not return unto the Lord by unfeigned Repentance, they will certainly end their dayes in Miſery. So heartily deſiring the Lord by his Eternal Power may preſerve all them, that in any meaſure truly fear him, from the Infectious Venom of that Spirit by which the aforeſaid Perſons have been acted to Oppoſe Truth, the Friends in it, and the Order it hath brought forth among the Lord's People, I conclude.

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THE END.